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THE RELIGIONS OF GREECE AND ROME.

THERE are abundant confirmations of Paul's estimate of the character of the Athenians: "I perceive that in all things ye are very religious." As these words meant in Paul's lips, they were much given to the worship of gods. It was a common saying that it was easier to find a god in Athens than a man. Among her historical men were many deified heroes—her Hercules, her Theseus, and many others. Then there were countless deities of mythological creation, the representatives of the powers of the external world, or the emotions and passions of the human soul. In both the Greek and Roman religions we find a combination of "nature-personification, nature worship, with that of deified heroes and ancestors." Their earliest idea of God seems to have been that of one supreme Being, called by them Father Zeus, *Zeus Pater*—later developed into the Latin Jupiter. But as time went on, they created for themselves many local gods, representing some attribute of the divine character as they conceived it, many of their notions being perhaps assimilated from the nations which they conquered. They mingled with the Phœnician voyagers, and saw their images of Astarte and Melcar, the latter of which they changed to Melicertes, and gave to it their own ideas. The platform of the Acropolis is said to have been wholly dedicated to "the national glory, and the worship of the gods."

In their earlier history, the Greeks appear to have had no temples, but to have worshiped at altars in the open air—principally on the tops of hills and mountains. But in the days of the Apostle, temples as well as altars abounded on every hand. The Athenian religiousness went even farther. Every public house or building was also a temple. The record house was a temple to the mother of the gods. The council house held images of Apollo and Jupiter, and an altar to Vesta. The theatre at the base of the Acropolis was dedicated to Bacchus. Altars were erected to Fame, to Modesty, to Energy, to Persuasion, to Pity, etc., etc. One of the most noted of all the Athenian temples was the *Parthenon*, erected in honor of Minerva, whose image it contained in the inmost shrine, constructed of ivory and gold. This temple still remains, only partially defaced by age and war.

Many of these temples were votive offerings—either of individuals or the state,

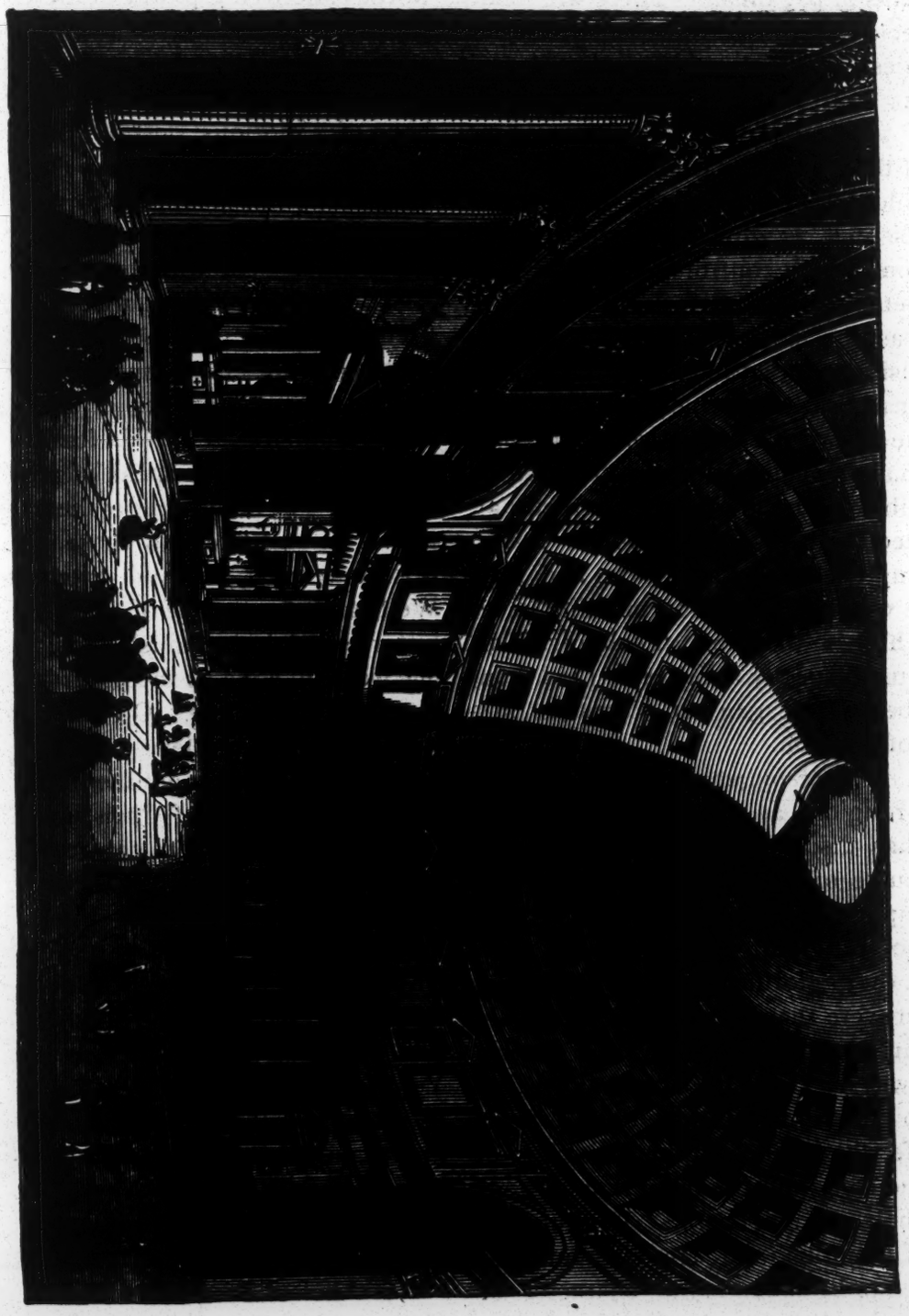
devoted to favorite gods, either by way of propitiation or as an expression of gratitude for favors received. After successful wars a tenth part of the spoil was often devoted to the gods. On recovery from sickness votive tablets were often placed in temples. The early conception of the gods was of beings needing food, and offerings of fruits, grains, and flesh were presented with a view of supplying their wants. In Paul's day, it was customary to dedicate the flesh of animals to the gods, a small portion being actually offered in sacrifice, and the remainder used as food. The smoke from the burning victims was believed to be especially pleasing to the gods. The chanting of hymns in praise of their gods is said to have often accompanied the offering of such sacrifices, though few of these compositions have come down to us.

The Greeks had their orders of priests, whose business it was to offer the sacrifices of the people, present their desires and interpret the will of the gods toward the worshipers. In pretending to do the latter, they paid strictest attention to the manner in which the victim approached the altar—whether it made any noise or not. They watched narrowly also the appearance of the flame and the smoke, and claimed by such signs to be able to divine the mind of the god.

In the Roman, as in the Greek mind, nature-worship, the personification of natural forces, the worship of heroes and ancestors, formed a large part of their religion. Like the Greeks, the religion of the Romans was closely interwoven with the ordinary affairs of life. Romulus claimed to follow the direction of the oracles in planting the new city on the Palatine hill. Commanders, with their soldiers, were accustomed in later days to lead their armies to the temple of Mars before starting out on a campaign and seek to propitiate the favor and assistance of the god of war in the bloody undertaking. The worship of the Penates, or household gods, was closely associated with daily family life. The old Romans used to have a morning family gathering, including the slaves, to offer sacrifices and prayers to the Penates. Special offerings were made on the kalends of the month, as also on birthdays, marriages, and other special occasions.

When Augustus made himself conqueror of the entire western world, he erected *The Pantheon*, a noble type of Roman architecture, which still stands almost wholly unimpaired, being at present, however, rather a burial place for the honored dead than a place of worship. In this temple he made niches for the reception of the gods of many nations which he had conquered. For it was this disposition to protect all forms of worship that made the Roman government so great a protection to the apostles in the earlier years of their missionary efforts.

If one would familiarize himself with the times of special worship, the names and characters of the ancient Roman priests and priestesses, one needs only to study minutely the system of worship carried on to-day by the Roman Catholic church. Roman Catholicism is nothing less than baptized paganism. The name given to the high priest among pagan Romans was *Pontifex Maximus*, "the great bridge maker"—so called because the Tiber was supposed to be sacred and only the high priest might give permission to build bridges across it. The bronze statue of Peter in the noble cathedral which bears his name to-day, was modelled after the ancient images of Jupiter. While in one hand he bears the keys, in the other he holds the thunderbolts—Jupiter tonans. Mariolatry, the worship of the Virgin, had its root in the pagan worship of such heathen goddesses as June, and Venus, and Isis, and Astarte. The whole system of nunnery is but an imitation of the lives of the old Roman vestals.



INTERIOR OF THE PANTHEON, ROME.

Even the most superficial study of the religions of Greece and Rome must convince one of the immeasurable superiority of Christianity over the most refined systems of paganism. There are many respects in which this superiority is manifest, of which we name but two or three:

1. *As to their theology*—the character of the god whom each system reveals. The old Greek and Roman deities were represented as governed by the same passions which control men on the earth—revenge, malice, appetite, ambition, as well as the nobler principles of love, friendship, justice and honor. The worshiper at heathen shrines looked in vain for the compassion, the pity and love which are revealed to us in the God of the Bible. The low moral character attributed to their deities had its corresponding effects on the hearts and lives of the worshipers. One's morality never rises higher than his theology. This leads us to specify another marked contrast between pagan and Christian systems of religion.

2. *As to their morality*—the fruits of these religions as manifest in the life. Paul has distinctly traced the steps in the course of those who exchange the worship of the living God for false systems of religion. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened." Then follows that dark picture of the degradation of heart and life which followed the forsaking of the true God, and the invention of gods after their own evil hearts. The unearthing of Pompeii and Herculeneum has brought to light the moral character of the people of the Roman Empire in the first century, as the unearthing of the Roman catacombs has revealed the purity, the unselfiishness, the godliness, of the Christians of the early centuries. The former reveals the righteousnes of God's judgments in overwhelming and utterly destroying such wicked cities, as he destroyed Sodom and Gomorrah. The latter bears its undeniable testimony to the sanctifying power of the Gospel of Jesus Christ.

As to their eschatology.—Christianity is the only religion that gives us a sure hope of a glorious destiny beyond the grave. Along the Appian Way were built costly mausoleums, in which were deposited the ashes of the wealthy or noble dead. On these monuments inscriptions were often placed by the friends of the departed. Many of these tablets are preserved until the present day, and great numbers of them have been gathered into the Vatican. Many of these descriptions speak of grief unutterable. The sundering of heart-strings was as painful often to those pagans as it is between friend and friend to-day. We hear lamentations of grief, we hear bitter complaints against gods; but not one word of hope as the mourner looked out into the future. On the opposite side of the same gallery in which these tablets from pagan monuments are stored are great numbers of Christian inscriptions, gathered from the catacombs, those dark, subterranean burial places beneath the Appian Way, under those monuments which were built at so great a cost. These cheerless abodes of the dead would be the last place where we would expect to find tokens of victory and joy. Yet there such tokens have been found in great numbers. The inscriptions graven in the rock concerning the dead who died in the Lord have also been gathered in great numbers, and placed opposite the pagan inscriptions in the hall of Ancient Stones, in the Vatican. Here too we find evidence of human tenderness and love, which must have wept at being sundered from those they held most dear. But they sorrowed not as others which have no hope. The myrtle, the crown, the anchor, are fre-

quent emblems of faith of the early Christians concerning their departed, while the chiselled words tell of the comfort the Gospel had whispered in their hearts in hours of bereavement. The contrast between the inscriptions on the tombs of pagans and those which have been gathered from the catacombs, are like the contrast between the dying words of Socrates and Paul. None of the heathen philosophers reasoned more correctly concerning the future than did Socrates, yet before he drank the fatal hemlock he said ro his friends, "The hour of departure has arrived, and we go our ways; I to die, and you to live. Which is better, God only knows."

But Paul, writing from the chilly chambers of the Mamartine prison, forsaken by all earthly friends save one; under sentence of early death, could write: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge. shall give me at that day."

If such was the hopelessness, helplessness of the highly cultured systems of Greece and Rome, without a gracious revelation of God, what must be the condition of the ignorant, barbarous heathen of to-day but misery and despair? In such pictures of mankind, does not every saved soul hear the Macedonian cry, "Come over and help us?"

DR. R. J. MILLER.

TWO METHODS.

BY REBECCA HARDING DAVIS.

LITTLE histories, both absolutely true, concerning the philanthropy of a couple of young girls, came in my way to-day. They seemed to me to set forth very dramatically a difference which exists between the present generation of women, and that which is just going off the stage—a difference of which we are as yet scarcely conscious. It might clear away some of the fogs before the young people, if they took note of it and its significance.

The first story I found in an official report of the Louisiana Board of Health.

About forty years ago, a Madame Ours, an old woman of French extraction, living in Vermilion parish in Louisiana, developed leprosy. Her neighbors fled from her in horror. Worse than that, her husband deserted her and then her children—all of them—three stalwart sons and a daughter. They left the parish. She remained alone in her house; she had a small patch of ground, a cow and some poultry; but she was not able to work.

A young girl of the village, an orphan, living comfortably and happily in her uncle's family, went to old Madame Ours unsolicited, and during the five remaining years of her life supported her by her labor, and nursed her tenderly. The two women lived in solitude; the girl had no intercourse with her former friends. When Madame Ours died she purified herself and returned home, receiving no payment of any kind. The only reason she gave for her act was that she "was sorry for her old neighbor" and that "God wanted her to go."

Her name is not even recorded. The deed excited little comment in that kindly, simple community.

The story of the other young girl, Miss Kate Marsden, is told in detail by herself in a recent number of an English magazine.

She there states that when she was

eighteen she saw a leper, and then and there resolved to consecrate her life to a community of leprous Russians, of whose existence in Siberia she had vaguely heard. Miss Marsden was, she tells us, in frail health (all of her family but one having died of consumption); she did not know a word of Russian. There is a community of lepers in New Brunswick speaking English, cared for by a few Englishwomen, who have silently and nobly given their lives to the work.

How easy it would have been for her to go to these sufferers of her own race, and quietly take up the work! Instead of this she waited for several years, then went to court, was presented to the Queen, descanted on the case of these sufferers at the Antipodes to the Princess of Wales, and obtained a letter from her to the Empress of Russia. She then spent several months traveling about Europe, going to Constantinople and the Holy Land, "studying leprosy wherever she could find a case."

On her way, at last, she describes her terrible journey of seven thousand miles from Moscow to the leper settlement. For three weeks she "lived on a cargo barge with six men as companions, unable to speak a word of their language." The villagers at Vilnisk had heard of her coming, and most politely "cleared a path of a thousand miles (!) through the forest for her, even building bridges for her use." To do this they "gave up their agricultural work for the entire summer." Leaving this truly hospitable community, she took thirty men as an escort, and set out for the lepers. She at last met a leper boy, and with difficulty talked to him through an interpreter. Then back she hied to England to write a book about her plan and her adventures, and to sell it and her photographs. With the proceeds of this sale, she assures us, she will some day return and found a colony or many colonies of lepers in Siehria. She is coming, we are told, to this country in the spring to lecture and raise more money from the open-handed Americans for this great work.

Now it is probably a fact that there are lepers in Siberia, and that this young woman is inspired by as fervent a zeal to help them as the nameless Cajan girl was to go to the relief of Madame Ours. But the difference in their charitable work is precisely the difference of the methods of the two generations.

The men and women forty years ago who wished to help their brother men chose a single brother near at hand, and went to work individually with him at once, using as a rule the old established appliances furnished by the church. The more he kept himself out of sight the better.

Now the would-be philanthropist is apt to find out a method of his own for doing good. He writes about it, argues about it, trumpets it abroad, and summons the community to give him money to carry it out—all before he lays a hand upon the hapless sufferer whom he hopes to benefit. The methods of charity, in a word, are too often made of more importance than the charity.

We Americans, for example, are apt to spend our money upon the buildings in which a work is to be done instead of the work itself. Our insane asylums are usually huge, magnificent edifices, perfectly warmed and ventilated, while (the money being spent in marble and mortar) the attendants who minister to minds diseased are ignorant men and women of the servant class who can be cheaply hired.

What is the proportion of the sums spent upon the enormous buildings of our universities and the salaries paid to the professors?

Is there not just a little danger that we are moved as much by excitement and emulation and the love of picturesque adventure in our slumming, our raising

money for this or that rival institution, and our fellowship with the poor, as by a pure and noble motive?

If this young woman, for instance, comes here backed by the Empress of Russia, it is very probable that Americans will euthusiastically pour out their homage and money before her. They will not take a cool moment to remember that the Czarina, if willing, is amply able to provide for a few leprous subjects on her borders without begging for American dollars. Nor will they remember that, in our own country, on the Bayou Lafourche, is a Terre Lepreux, toward whose most wretched citizens no man save a single poor Catholic priest has ever held out a hand to save.

Is it the sound of the trumpet before him who giveth the alms that bewilders our brains?

We, who belong to a less noisy if less active generation, must be permitted to hint a doubt and hesitate dislike in the presence of these organized methods which are more mechanical and pretentious though wider and perhaps nobler than our own.

Four thousand years ago, the ancient men, when the foundations of a new house to the Lord were laid with loud shoutings of joy, wept, remembering that first temple which was builded without the sound of a hammer, in great silence and quiet.

PHILADELPHIA, PENN.

"*BY FAITH.*"

BY J. T. GRACEY, D. D., ROCHESTER, N. Y.

"*By faith*" Miss Whately, daughter of an archbishop, went to Cairo, Egypt, and for more than thirty years spent her strength in helping Moslem women and girls, and finally was pressed to develop a boys' school, which is one of the prominent educational factors of that land to-day.

"*By faith*" Mrs. Osborn founded the Soldiers' Home in South Africa and the Railway Mission of Cape Colony and Natal, and travelled over the country thirteen hundred miles, sometimes with icicles hanging from her carriage, and at other times under a broiling African sun. A Jew, seeing her devotion, said: "I do not believe in her Christ; but if He enables them to endure this, I will never mock His name again."

"*By faith*" Sara Boardman for three years after her husdand's death continued his work, pointing the way of life to the Karen inquirers who came in from the jungle, conducting schools with such tact and ability that when afterwards she obtained a large grant from the English Government for schools throughout the province, it was specially stipulated that they should be "conducted on the plan of Mrs. Boardman's schools." "By faith" she made long mission tours in the Karen jungles, climbed mountains, traversed marches, forded streams, and threaded forests. In conversation, prayer, and writing in the Burmese language she acquired an uncommon degree of fluency and power. She conducted prayer-meetings for a study of the Scriptures; translated into model Burmese the "Pilgrim's Progress."

"*Byfaith*" Miss Fay, of Albany, went in the early days of mission work to Shanghai, and commenced work among boys because she could get no girls, and by patient toil developed that school into a theological seminary from which have gone out hundreds of native pastors, and then in failing health handed the work over to her own Protestant Episcopal board and came home to die.

"*By faith*" the spiritually minded Miss Fidelia Fiske, the first unmarried mis-

sionary to Persia, established a female seminary, the educational and spiritual influence of which has possibly done as much as any other, if not of all others, to reach and revolutionize the homes of Persia.

"*By faith*" Miss Matilda Rankin, the first Protestant missionary to enter Mexico and establish work there, suffered all things for twenty years that she might make known the Gospel to the Mexicans. She came home at last broken in health, and handed her work over to the American Board.

"*By faith*" Eliza Agnew, studying geography at school at eigh t years of age, resolved that when she "grew up" she would be a missionary, and at thirty years of age went to Ceylon, took charge of a boarding-school, and for forty-three years, during which she never visited her native land, exerted her influence on the women of that country, and had under her training more than a thousand girls, teaching the children and grand children of her first pupils, not one pupil taking the entire course coming out of the school without being a Christian. When she died they called her the "mother of a thousand daughters."

"*By faith*" Mrs. Dr. Hill taught three generations of Greek women, and the institution at Athens has a daily attendance of fifteen hundred pupils.

"*By faith*" Miss Isabel Nassau, of West Africa, took charge of a theological seminary for African young men, has transulated books, printing them with her own hands on her own little printing press, and sailed up and down African rivers in her own little boat, the *Evangeline*, to visit the stations under her care.

"*By faith*" some fifteen years ago a New England woman went to Burma with her husband. Soon after arrival on the field he died, and was buried while on a Gospel tour in the Shan States. The brave woman toiled on alone till failing health compelled her to return to the United States. Later she took a course of medical study and a course in theology, and then returned to her labor far in the interior among the Shan people, worked for nine years without vacation, gathered a native church about her, trained her own preachers, built her own bungalow, schoolhouse and chapel, and works still with that love which will bring the world to Christ.

"*By faith*" Miss Mary Graybill went to India, representing the chuach known as the "Christians" or the "Disciples of Christ," Sabbath-schools of which raised $4000, and then sent it to her for the purpose of erecting a church for her mission "By faith" she served as architect, master builder, and general "boss mechanic." First she bought four yoke of buffalos to do the teaming, then a few big trees, and employed a hundred natives to quarry the stone, which had to be hauled several miles, and to make brick; first tramping the clay, fashioning it into bricks and burning them, using the spare portions of the trees for fuel. The trunks of the trees were laboriously sawed by hand into boards for tne floors and roof. A stone foundation was laid three feet below the ground and as much above to keep out the white ants. Evidently she made a good job of it, for an English visitor, asking who had engineered the building, was amazed to find she had filled that position herself.

"*By faith*" Miss Clara Cushman bought a property for a school with fine buildings in North China, arranged with the carpenter to finish the buildings for a school room, but finding the men putting in a window three inches lower than the other, and laying the bricks wrong side up, stood over them directing the work till it was done correctly.

"*By faith*" a young missionary woman at Tetela, Mexico, conducted mission work for one year entirely alone, so far as any English-speaking companionship went, the work being entirely among the

native Indian population. She had to ride on horseback and ford several rivers in reaching her stations, and the testimony of the superintendent was that "no more self-denying and heroic missionary work" was done anywhere than by this woman.

"*By faith*" Miss Phœbe Rowe, an Eurasian lady, sent to a central station in North India, took entire charge of the work for a year till a pastor could be appointed.

"*By faith*" Miss Reed, of the Methodist Mission in India, toiled on till obliged to return to America in ill health, and after spending some time here, consulted a physician, and then a series of physicians, only to learn the startling information that beyond doubt she had in some way contracted leprosy. The brave girl kept her knowledge to herself, told not even her mother, but prepared to return to India, that "by faith" she might live with and work for lepers! She is near Miss Budden, banished to the social relations of that disease-stricken community, but cheerful and triumphant a living matyr to the salvation of the people of India. She is engaged in literary work at present, and will doubtless do a grand work for God. Heaven help the heroine?

These women have gone from homes of culture, halls of learning, and the enchantments of Christian society—gone to isolation and to the dreariness and monotony of heathen misery; gone into public melas, private hovels, and lofty mansions in India and China; camped among wild Koords, crept on hands and knees amid smoke and vermin in a Zulu's kraal, sung Christian hymns to cannibal crowds, slept quietly on the Infinite Arm in the habitation of cruelty and the abodes of lust, "scribbled" the seas with the "centric and eccentric" of their journeyings, risked health in ways named and unknown, bound up offensive wounds, sympathized with the fallen, trained children, given to mothers a loftier ideal of mother-hood, addressed themselves to national reforms in the interest of their sex, and been "living epistles" of the everlasting Gospel. And all this have they done, not under the impulse of mere temporary sentiment, but with patience that could plod, with ingenuity that could create, and with a practical wisdom that could conserve. They have prosecuted their work in a way and with results which may challenge comparison with that of their sisters, or even of their brethren, of any century, of any country, of any clime.

Into the magnificent companionship of these heroines we are sending other women who will not always be equal to these, nor always equal to themselves, perhaps, for all find times of exhaustion and disenchantment. The dew will be on Hermon and the enveloping cloud on Tabor, while they go to Carmel or to Calvary. But to all who shall enter these lists of the enduring ones, we have to say, You shall be girt with the same grace, guided by the same pillar, and your work may glow with the aureole of the same saintliness. "By faith" the eleventh chapter of Hebrews will be an amending book to the end of time.

Missionary Review.

THE CHARTER OF THE WOMEN'S BOARD.

The last General Assembly directed the Women's Board, in conjunction with the officers of the Assembly, to draft a new or amended charter for the Woman's Society. A draft has been agreed upon, which will be submitted to the General Missionary Society and the General Assembly, and if approved by them will be submitted to the court for action. It embodies the directions of the last As-

sembly, and is similar to the charters of the other boards of the church, and gives the General Missionary Society the power of directly appointing the members of the Board. It is published that all interested may become familiar with its provisions. It is as follows:

BE IT KNOWN that the subscribers have associated themselves together for the purpose of supporting missions and medical missionary institutions, and of erecting mission churches and homes for missionaries in this and other countries, being desirous of becoming incorporated agreeably to the provisions of the act of the General Assembly of the Commonwealth of Pennsylvania, entitled, "An act to provide for the incorporation and regulation of certain corporations," approved the 29th day of April, A. D. 1874, and its supplements, do hereby declare and certify that the following are the purposes, objects, articles, and conditions of their said association, for and upon which they desire to be incorporated:

I. NAME. The name of the corporation shall be "The Women's Board of Missions of the United Presbyterian Church of North America."

II. OBJECT. The corporation is formed for the purpose of co-operating with the Boards of the General Assembly of the United Presbyterian Church of North America, in the support of missions and medical missionary institutions, and of erecting mission churches and homes for missionaries, in this and other countries, subject to the General Missionary Society and the General Assembly of the United Presbyterian Church of North America.

III. PLACE. The place where the business of the corporation is to be transacted is in the city of Pittsburgh, in the state of Pennsylvania.

IV. EXISTENCE. The corporation is to have perpetual existence.

V. SUBSCRIBERS. [Under this section are recited the names and residences of the fifteen persons now constituting the Board of Directors.]

VI. STOCK AND MEMBERS. The corporation has no capital stock. It shall be composed of fifteen members, who shall be citizens of Pennsylvania, chosen by the Women's General Missionary Society of the United Presbyterian Church of North America, to serve for three years, five being elected each year; the first named five of the subscribers shall serve for one year, the second five for two years, the third five for three years.

VII. POWERS. The corporation shall have power to receive by donation or bequest, to purchase and to hold such real and personal property as its purposes may require, not exceeding the amount limited by law, and the same to dispose of at pleasure, provided that there shall be no sale or transfer of real estate except by a vote of two-thirds of the members at a regular meeting, or at one called for the special purpose; it shall hold all its property, real and personal, in trust for the United Presbyterian Church of North America, and in the event of the dissolution of the corporation, said property shall inure to the Trustees of the General Assembly of the said United Presbyterian Church, to be appropriated by them to the objects and uses for which it was contributed; it shall be the legal representative of the Women's General Missionary Society; it shall have power to adopt and use a common seal, the same to break, alter, amend, and renew; to sue and be sued; to make, amend, and repeal by-laws, subject to the approval of the Women's General Missionary Society, and subordinate to this charter, the constitution and laws of the Commonwealth of Pennsylvania, and the constitution of the United States, which by-laws shall be deemed and taken to be the law of said corporation, and shall prescribe the powers and functions of the members herein named and their successors, the times of meeting, the number of members who shall constitute a quorum, the manner of electing officers, the powers and duties of said officers, and all other concerns and internal management of the said corporation.

Missionary Correspondence.

LETTER FROM EGYPT.

AMERICAN MISSION, ASYOOT,
APRIL, 1893.

DEAR FRIENDS IN AMERICA:

MISS HOGG informed me about two weeks ago that it was my turn to write for the MAGAZINE. I have been wondering ever since what I would write about, and do not know anything more about it now than I did then.

From a remark in one of the church papers a short time ago, it would seem that some people think the addresses given by our returned missionaries are dry and uninteresting. I suppose letters from the field are subject to the same criticism. We do not do startling things here, and we "can't tell a lie" by saying we do. I think one of the best story writers could not write an exciting account of anything I have seen or done since coming to Egypt. Why, I have not even fallen off a donkey! Yes, I climbed the pyramid, but thousands have done the same. If I had fallen, *some one* might have written a thrilling account of the scene. (There would not have been enough of me left to do it.)

I went inside the pyramid, but will

not do it again. The air of the 19th century is preferable to what Rameses used. The most interesting and amusing part of the proceeding was sliding down the steep places with my arms around the neck of the guide. Have I done anything besides sight-seeing, these three and a quarter years? Yes, I studied Arabic, and I have been teaching more or less ever since coming to the country. The work of most of the missionaries is very much the same, day after day, year after year. These every day duties are hardest to perform, and they bring the most satisfactory results, but they are very difficult to write about. I have heard it intimated that in years past things have occurred, which, with a little coloring, would make very interesting stories. At the time of the rebellion eleven years ago, there was enough excitement, but I think all the missionaries hope there will not be another war soon, even though it should make material for interesting letters and soul-stirring addresses.

Since last I wrote you we have changed our place of abode. We were in Cairo a little more than three years, and if it were possible to call any place in Egypt "home," I suppose Cairo would be the place. One makes a good many acquaintances in three years. We have been at Asyoot only three months and, of course, know very few people yet, and do not have time to get acquainted with many. I teach all forenoon, and am thoroughly enjoying my work. However, I will be ready to enjoy vacation when it comes; I always am. I like the pupils very much; they seem anxious to learn English, and take an interest in their lessons. Preparations are being begun for the annual examination, or more properly, exhibition, of the girls' school. You do not know how much work that means; the preparation is much more difficult than at home. I do not envy Miss Hogg her work for the next two months.

Do we ever become discouraged? Oh, no (?) That is not our business, and we are supposed to stick closely to business. If you doubt my word come and see what a jolly set we are. I have known missionaries to sing comic songs. However, quite a good many will not do it—because they cannot sing.

There are times when our faces are long. Evidently something is wrong, perhaps we may be discouraged; there is enough here to discourage the most hopeful. Those who study Arabic have an opportunity to become discouraged before they have been here a month, and we get no sympathy from the people. The people do not understand us; nor do we understand them. It is discouraging to do what we think best for the cause and the people, and then to be criticized for it. It is discouraging to work on for years, and see so little result. If you want to know the rest of the discouragements, come over and stay ten years. (I expect to find out many more in the next seven years.)

We are looking forward with pleasure to a visit from Misses White and Given, of the India mission. Miss Given is a friend of Mrs. Hogg; Miss White has been in my brother's family for several years, so that I feel acquainted with her though I have never seen her. We do so enjoy seeing people from our own country, especially if they know any of our home people.

Are you thinking of asking us over for the Chicago Exposition? Because, if you are, we want to know it in time to make necessary preparations. How nice it would be if the "flying machine" was in successful operation. We could all spend the summer vacation in America and be back ready for work by the first of September. We would enjoy seeing the Exposition; and yet most of us would much rather see the dear ones at home than all the exhibits which will be there,

and if we were in America would spend the time with them instead of going to Chicago. We hear from them every week, but we often long to see them. If you are at Chicago take a donkey ride down "The Cairo Street." You will get an idea of what the bazaars are like, but quite likely the dirt and smells will be left out, and you cannot imagine them.

Now you wish me to stop do you not? But not more than I wish to; for it is bedtime and I have to look over my lessons for tomorrow before retiring. You need not say anything about this not having any mission news in it. It was not intended to have. I do not know any news and have not time to make any. The next time I write, I will try to keep a diary for a few weeks and send it to you, no matter if it is full of "I have" and "I did." Yours,

FRANC MARTIN GIFFEN.

FOREIGN NEWS BUDGET.

BY MRS. MARY B. REID.

The ladies of our mission force in Egypt have been invited to furnish information concerning women's work in Egypt, to be incorporated in a paper for the Chicago Congress.

The following is an extract from a letter from Miss A. Y. Thompson:

The Countees of Meath has been making a visit in Cairo. She has been visiting the schools, including our three girls' schools, and has succeeded in rousing quite an interest in the Ministering Children's League. About 167 of our children have enrolled their names as wishing to do at least one kind act every day. Lady Meath furnished the cards. She is certainly a good example to others in regard to kindness. A committee has been formed in Cairo as the result of a drawing-room meeting at the home of Lady Hammick; a large number of English people and the C. M. S. missionaries, also, our own ladies, are members of it, Miss Smith, Miss Kyle and myself being leaders of local leagues. Mrs. J. Giffen is reported convalescent from a severe attack of influenza.

The following brief letters from India are also full of interest. Mrs. J. L. Porter writes from Gujranwala, March 15, 1893:

We have been in Gujranwala about two months since Annual Meeting, though we intinerated with Mr. Martin in West Gujranwala a month before that. The school and city work has been given into Mr. Porter's care. I expect to do what I can in the girls' school, but as no English is taught in it I can do little teaching till I get a better knowledge of the language.

We were all very sorry to see Miss White leave, especially as it leaves West Gujranwala without a lady missionary. She left Wednesday morning on the 2 o'clock train in company with Miss Given, who had come from Rawal Pindi on the same train. Mr. Anderson accompanied them to Calcutta. The state of Miss Given's health has given us all a great deal of uneasiness, but we hope and pray that she may reach the home land is safety.

To me the first year of mission work has been trying indeed. First came the loss of our dear little baby girl, and now comes the sad word that my dear mother passed away from this life on the 3rd of January. We did not think as we said "good bye" that that was the last good bye on earth. It is hard to have our loved ones ill and hear that they have passed away without being able to reach them, but as we see the multitudes in heathen darkness here, we realize as never before the blessed privileges of those "who sorrow not even as others which have no hope." Though we may not meet her in the dear home in America we know that she is waiting to welcome us to the joys of the heavenly mansion.

Miss Susie A. Young, Pasrur district, tells of work begun:

We have now been out in tent for a month. We have made four encampments. Since coming out Miss Parks and I have visited some thirty villages examining the women and becoming acquainted with our work. This is about all we are able to do as yet. Yesterday an enjoyable and, we hope, profitable communion service was held at this place. About seventy-five persons from this and neighboring villages partook of the communion. The work in this part of the district is very encouraging. As yet we have no missionary societies in Pasrur district. A number of our women are anxious to have us organize. Some of these expect to attend our Presbyterial meeting at Zafarwal next week. We trust they will return, having received instruction and with aroused interest to take hold of this work. Such meetings will surely do much towards training our Christian women, and encouraging them to take up and carry on missionary work.

Miss Kate Corbett from Zafarwal:

March 20, 1893.—Our nice orange trees are falling before the destroying rat. Two more gone today. I wonder if people at home know how hard it is to have a garden here. What with white ants, rats, and worms under ground, and birds and insects in the air, it is with much care and watching that anything is preserved from these instruments of destruction. Nice sunshiny mornings and stormy evenings prevail these March days. Presbytery is over, and the last of our guests left us this morning, and the jungal seems very lonely after the week's excitement and pleasures. Our Presbyterial W. M. S. of which you will get a full account in the near future, was one of the best I ever attended, and I

am sure will do good in many way to all who attended it. The pleasant memories it will call up in the future will be comforting and encouraging in times of discouragement.

Many friends will regret to hear that Miss Corbett has been ordered home on account of impaired health. We trust in time for a perfect restoration, and that she may to be able to return strong and vigorous in another year.

Miss Martin tells of a Women's Presbyterial meeting in the Punjab;

We have been looking forward for many weeks to the Presbyterial meeting of the W. M. S. which was held in Zafarwal last week. A full account will be sent, but even at the risk of repetition I want to put a few items into the Budget which especially interested me.

All the societies but one were represented, and there were besides several visitors. The best part of it was the afternoon. The women came in from quite a number of villages. They represented nearly half a dozen, the farthest one being twelve miles away. They walked in in the morning and back in the evening, and I think they felt repaid for their walk. They seemed to enjoy the meeting very much. The chief features of this meeting were the papers by Mrs. Cummings and Mrs. Holliday, and the discussions which followed. Mrs. Cummings' subject was, "What God has done for me, and what he can do for others." The discussion took the turn of a practical experience meeting. The speaker had told of God's help in time of bereavement. Miss Campbell reminded the women of one village, who were sitting there, of the time when the cholera was raging in their village when among the heathen one hundred died, and among the Christians only one. "Yes," the women said, "And the heathen remarked, 'See the Christians don't die.'" Some of the women spoke of daily meetings for prayer among the Christians when the cholera was raging around them, and they escaped. Another told of a mother restored to health in answer to prayer. Still another told how when she was at death's door, and all had despaired of her life, she had found peace with God. A school girl told how, when persecuted for becoming a Christian and compelled to leave home and friends, the grace of God had sustained her. Mrs. Holliday's paper was about the work among children. The speaker brought out many good points, and the discussion was a real mothers' meeting. These Panjabi mothers, though they have as true mother-love as mothers at home have, yet often lack the judgment and discretion which are known to be so necessary.

AMONG THE INDIANS.

EDITORS MAGAZINE:

After reading Mrs. Hill's article in the last number of the MAGAZINE, I felt impelled to write of the condition of the Indian women among the Seminoles and others of the so-called civilized tribes.

They do nearly all the field work, even to the plowing. You will see the men sitting in the shade of their cabins smoking their pipes while the women are planting or hoeing in the field under the broiling sun.

When they take grain or vegetables to market, the men sit in the wagon and the women carry the sacks into the store. I have never seen a man lift or carry a child. The women walk long distances with a child, often two or three years of age, strapped on their backs. They age in looks much sooner than men. All married women have a care-worn appearance. We always feel so sorry for our girls here; we think of the future that awaits them.

There is another class of persons living in the territory that need help and sympathy. They are known as renters, and embrace both colored and white. They are entirely out of reach of schools None but the children of citizens are permitted to attend either day or mission schools. When the different mission schools were established there was an agreement entered into between the different boards and the nation that they would not receive into the schools children of aliens. These children are growing up in ignorance and sin.

There are quite a number of colored people who are semi-heathen. If they worship anything it is the heavenly bodies, and go entirely by dreams and signs. They are superstitious to the last degree; and yet they are anxious for schools, and would like to have their children educated. Who will undertake it? It would certainly be an inviting field for missionary effort.

Wenoka, Indian Territory.
April 7th, '93. CYNTHIA HOUSTON.

Young People's Department.

MISSION BAND EXERCISE ON ALASKA.

MRS. JENNIE LOGUE CAMPBELL.

HAT and where is Alaska? —It is the northwest territory of the United States.

What are its dimensions?—It is 800 miles from east to west; 1100 from north to south.

Give its history.—It was discovered by Russians in 1741; belonged to them until 1867, when it was sold to the United States for $7,200,000.

What of its climate and productions?—Along the coast the climate is mild; in the interior it is very cold. It has immense forests of valuable timber. Many of the animals have valuable furs. The principal industries are trapping the fur-bearing animals, and catching the salmon.

What is the population of Alaska?—In 1880 about 33,000, of whom 29,000 were savages, Indians and Eskimos.

What is the religion of Alaska?—They believe in many gods. The chief of these is named Yehl. When he was a boy he found the boxes where a giant kept the heavenly bodies. When the boxes were opened the sun, moon and stars took their places in the sky and frightened the people very much. The giant pursued Yehl and he has been obliged to hide ever since. There are, however, many other spirits under him, of whom they are much afraid. Their religion is really the worship of devils. The priests, or medicine men, control these spirits. Some of these priests eat human flesh, and think the spirit of the person whose body they eat enters into them and makes them strong. The people are very much afraid of these medicine men. They are called when people are very sick, and pretend, by songs and rattles, and shrieking, to frighten away the evil spirit which causes the sickness. If the person does not improve, it is given out that he is bewitched; and the person bewitching him is burned or tortured to death in some other way.

How are women treated among the Alaska Indians? Their lives are very wretched. Often the little baby girls are taken out into the woods and left by their mothers to die. If they are allowed to live they are sold by their parents, when they are twelve or fifteen years old, sometimes for a few blankets. The women do all the hard work, cutting wood, hauling goods, carrying all the heavy burdens. The men captured in war are put to death; the women are made slaves, and can be tortured or put to death at will. So miserable are their lives and so hopeless, that many of the women commit suicide.

What did the Russian government do for Alaska during the hundred years of its control? Nothing but build a few Greek churches, resembling the Roman Catholic in praying to saints and worshiping images.

How did Protestant missions in Alaska originate? In 1857 William Duncan was sent out from England as missionary to the Indians of British Columbia, just south of the border of Alaska. He began at Fort Simpson. The Indians there were very degraded, constantly engaged in fighting, and in drinking whiskey, which they obtained from the traders. The medicine men had great power over them. Shortly after Mr. Duncan arrived a woman was killed and her body devoured. As soon as he could speak the language, he opened a school and began to tell them about Jesus. In

two years many began to love and serve the Saviour. But a persecution began; the medicine men tried to kill him; the traders opposed him because he was winning the Indians away from them. He made up his mind to take his Christian Indians with him to a place about thirty miles away, and found a new Christian town. He drew up a paper with these promises on it: "I will never swear, drink, steal, or employ medicine men. I will send my children to school, will go to church, and will try to lead a Christian life." He read these to the people, and fifty promised to go with him. They founded a Christian town and called it Metlohkatlah. Here he taught the Indians in schools, and educated them and civilized them. They have carpenter and blacksmith shops, store-houses and fishing canneries, owned and managed by Indians. A few years ago Mr. Duncan thought best to take a colony of the younger and stronger Indians and found a new Christian town. Congress gave him an island of Alaska, and on this island he has founded a new Metlahkatlah, where he is carrying on the same kind of work.

What led to further mission work among the Alaska Indians? In 1876 Mr. Duncan's converts went to Fort Wrangel, in the southern part of Alaska, to cut wood for the United States government. They would not work on Sabbath, but met and held a prayer-meeting. This surprised the United States soldiers stationed at the fort, and some of them wrote to the United States, asking that a missionary be sent to teach the Indians around Fort Wrangel. When Mr. Duncan's Christian Indians had completed their wood cutting they gave a contribution to support one of their number to stay as a missionary until some white missionary should come. Thus the work was begun at Fort Wrangel. The next year Dr. Sheldon Jackson, of the Presbyterian church, came to establish missions in Alaska, and with him came Mrs. McFarland as a missionary teacher.

What is the condition of the mission work of the Presbyterian church in Alaska? There are about thirty stations. The principal one is at Sitka. The school has 175 students, with fifteen teachers. Here, as at a number of the other stations, are Homes for the boys and the girls. The boys are taught to be carpenters, tinners, and shoemakers. The girls are taught housekeeping. Many of these children have been rescued from torture for witchcraft; some had been sold by their parents to slavery.

What other mission has been founded in Alaska? The mission on the Kuskokwin river, in the extreme northwest of Alaska. The people here are Eskimos, and are even more degraded than the Indians of the south. The climate is very cold. The mail comes to this country but once a year. In 1885 Rev. Henry Kilbuck, of the Moravian church, went to this country, with his wife, to teach and to preach to the people. They endured the greatest hardships from the terrible cold climate, risking life to tell these people of the Saviour who died for them.

What has been the result of their work? A number of the natives have been converted, and have come to the missionary desiring "a share in the blood of Jesus to take away their bad." A church called Bethel has been founded, and several excellent native helpers have been sent out.

What ean we learn from the story of missions in Alaska? That there is no people so degraded that the gospel of Christ cannot reach their hearts and save their souls; and that, as God has given us the blessing of Christian homes, we ought to strive to carry the story of His love for men to those of every race and nation.

NOTE.—We are indebted to Rev. Sheldon Jackson's "Alaska" for facts in this exercise.

"A LITTLE CHILD SHALL LEAD THEM."

Within a richly furnished apartment, in one of our western cities, Mr. Clark and Mr. Brown were engaged in a social chat. Mr. Clark, as the world goes, was a prosperous man. He was shrewd, and usually succeeded in getting both ends of the bargain. In this way he had acquired large wealth; but he was not "rich toward God." "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."

Mr. Brown had not been as successful, but was rich in good works. He made daily drafts upon that bank which has stood since the earliest ages, whose capital is the gold and silver of the world; assets, the cattle upon a thousand hills. He also held the promissory note, "My God shall supply all your need, according to His riches in glory by Christ Jesus." After discussing some of the leading questions of the day, Mr. Brown said to Mr. Clark, "How is it? Are you in favor of woman suffrage?"

"Am I in favor of woman suffrage? No, I am not. I have suffered enough already at their hands to send a man to the asylum, and given enough to their religious and charitable institutions to run the bank of England for—well, for a short time. Grant them the right of franchise, and the appropriations they would get, for their so-called religious and charitable purposes, would be simply enormous. I don't know of a more successful way of equalizing wealth than to place the ballot in the hands of the fairer sex."

"Mr. Clark, do not the appropriations you speak of rightfully belong to the Lord? In the race for wealth, are we not in danger of forgetting who gave us the power to get wealth, and for what purpose? We are commanded to 'honor the Lord with thy substance, and with the first fruits of thine increase.' Man is only a steward, not a proprietor. Just as in the parable, the talents were lent to the different servants till their master returned, when they were called to account for the use of the money. So the Lord will call us to account. 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' "

"I am constantly called upon to contribute and I seldom refuse," replied Mr. Clark.

"But your gifts bear no proportion to your income. The word of God teaches us that we are to use our earthly possessions that we may lay up for ourselves imperishable riches in everlasting habitations."

At that moment Mrs. Clark entered the room. Looking anxiously toward her husband she said, "Our misssonary society meets this afternoon. The collection goes to aid our home missionaries on the frontier, whose salaries are insufficent to meet their necessary expenses. We, in our comfortable homes, do not realize their privations."

"I am not in sympathy with the work, but I will give this for your sake," and he pleasantly handed her a crisp twenty dollar bill.

"If you would only interest yourself in the work you would give for Christ's sake. 'He gave His life for thee, what hast thou given Him?' "

"I have no time for these things; men are the bread-winners; the women attend to religion."

Ethel Clark, a bright girl of ten summers, who had been listening attentively to the conversation, climbed upon her papa's knee and twining her arms about his neck, said "My Sabbath-school teacher has organized our class into a mission band. We are going to save our pennies and send them to missionaries in India, who are telling the little boys and girls

there

'The old, old story,
Of Jesus and His love.'

Papa, tell me the story."

"Ask mamma to tell you; she knows the story better than I. I must go to my office now. Will you accompany me, Mr. Brown?"

"Papa, won't you learn the story, and tell me when you come back?"

Noticing that his child's face was flushed and her eyes unusually bright, he inquired, "Are you ill, pet?"

"No, papa, only tired."

Satisfied with her reply, he and his friend were soon upon the street, walking briskly toward his office. Mr. Clark was a large real estate owner. He had in his possession some of the choicest corner lots in the city, for which there was a growing demand. He was a man of large experience, and his investments had proven profitable. While busily employed looking over valuable papers and affixing his signature, the office boy handed him a message from Mrs. Clark, which read thus: "Ethel is ill; come." Bidding his friend good-bye, and hastily obeying the summons, he was soon standing by the bed-side of his sick child. The family physician was in attendance, doing all in his power to relieve the little sufferer, on whom that dread disease diphtheria, had fastened its fatal fangs. Love and skill were powerless to arrest the disease. Already the death angel hovered over the home, as if eager to convey a bright jewel to the Lord of Paradise. Looking up to her papa, she said faintly, in broken tones, "Papa, have you learned the story?" He replied, "I fear not, my child." She said, "Mamma will tell you." Exhausted, she sank back upon her pillow and paroxysms of pain followed. Disease did its work rapidly. As the star melts into the sky while you are still gazing upon it, so this young life went out.

Mrs. Clark in her deep sorrow, received comfort from Him who comforteth His children in all their tribulations, "as one whom his mother comforteth." Bowing in submission to her Heavenly Fathers' will, she said:

"By thine hand the boon was given:
Thou hast taken but thine own.
Lord of earth, and God of heaven,
Evermore, Thy will be done."

Mr. Clark was overwhelmed with grief and refused to be comforted. In his bitter anguish he seemed to hear the voice of his child asking him, "Papa, have you learned the story?" Memory carried him back to his childhood days, when he first listened to it from his mother's lips. Her voice had long since been hushed in death. The seed she had cast upon the waters, after many days, was beginning to take root. At his request Mrs. Clark tenderly and lovingly repeated the story of God's redeeming love,

"That wonderful redemption,
God's remedy for sin."

When she had concluded, Mr. Clark exclaimed, "'Lord, I believe, help thou my unbelief.' I believe the promise that 'Him that cometh unto me I will in no wise cast out.'" Opening his bible, his eyes rested upon these words, "A little child shall lead them." He lifted his voice in thanksgiving to God for the little child that had been given him, for so brief a time, to teach him,

"That this world's empty glory
Was costing him too dear."

He resolved, by the help of God, to use the wealth that had been intrusted to him in spreading "the glorious gospel of our Lord and Saviour Jesus Christ," thus filling the world with the fragrance of the crushed petals of the rose of Sharon. L. M. H.

Duty does what it *ought*. Love, without stint, does all it *can*. To be impelled by love is to drown the thunders of "*I ought*" in the music of "*I delight to*."

Editorial Department.

The annual meeting of the Women's General Missionary Society, which marked the close of the tenth year of its existence and effort, opened auspiciously on Tuesday, May 9th in the 1st church, Omaha, Neb. The large number present gave practical evidence of increasing interest in the operations of the Society. Delegates from New York to California were here convened. Appropriate devotional exercises marked the opening of each session. The president, the subject of whose address was "The work and the workers," presented in a forcible and pleasing manner the giant strides of Christianity during the past century.

Then followed the happy address of welcome from Mrs. H. M. McCague, who is well called the "mother of missions," being the wife of Rev. Thomas McCague, the founder of our Egyptian mission, and the sharer of the trials and discomforts of pioneer mission work, and now permitted to welcome to this large enterprising city, which was then a mere village, this prosperous society, at that time not even dreamed of. She warned her guests that U. P. did not always mean United Presbyterian in Omaha, as it might apply to the Union Pacific R. R., the Union Pacific Hotel, etc., etc.

After the reception of delegates, and a general handshaking, the meeting was fairly inaugurated.

The reports of the different secretaries of the Women's Board and standing committees made a full and clear presentation of their work and showed an encouraging growth in interest and contributions.

The symposium on Home missions was a new feature, and the importance of women as city missionaries was made prominent. Results are not always easily estimated or made speedily apparent. Were proof wanting of the faithfulness and efficiency with which city missionaries are performing their work, abundant evidence exists in the changed condition of the neighborhoods in which these missions have been located. South Omaha mission, for instance, stands as a memorial of diligent, persistent city mission work. An interesting incident in this connection is worthy of mention. The members of this mission attested their appreciation of the work done for them in assisting in serving lunch to the delegates and visitors.

The Thank-offering service was delightful and very impressive. The contributions amounted to over $36,000.00, being four fold that of last year, "Whereof we are glad." "What a happy thought it was, the plan of a united thank-offering in the missionary societies, in which every member could have some part and feel the reflex influence of the whole! Though it is 'more blessed to give than to receive,' we do receive, in our giving, 'good measure, pressed down and running over.'"

Prominence was given to junior work. A horticulturalist said, "We have learned that it pays to bud low down even in the root." So we must learn that it is from the ranks of the children that we are to raise up fruit-bearing trees. All success to the efforts of the committee on junior work.

This is the barest outline of the proceedings, the intervals and spaces being filled in with matters of the greatest moment and most intense interest.

The spirit of the meeting was inspiring, and we predict its influence will be permanent in impressing upon delegates the demands of the hour and their part in the world's salvation.

As we turn to the work of the opening year we must at once accustom our eyes to a broader outlook and wider vision. Strong appeals come for more mission-

aries in the foreign field, for the establishment of churches, the building of parsonages, for more women as city missionaries in the home field. Towns and cities are springing up with unparalleled rapidity. The opportunity is ours to provide the means for transforming savages into Christian citizens and lifting the freedmen into self-supporting and intelligent manhood. The harvest of our seed-sowing has been so bounteous that gathering courage for new duties and humbly recognizing the hand that has led hitherto, we meet the new ecclesiastical year with hope and faith.

ITEMS AND IMPRESSIONS.

The General Missionary Society is unique in its aim. Every department is expected to make reports of its work, but all individual impulse should be merged into one grand uplifting force for the elevation of and christianizing our heathen sisters, and of humanity as a whole.

While the distance and expense precluded the attendance of many at the annual meeting we were happy to welcome others whose faces had not before been seen at these gatherings. The attendance of delegates was the largest in the history of the society.

An Omaha paper said:

"There was a time when a convention of women meant an assemblage of short-haired, scatter-brained females who were the laughing stock of sensible people. The first meeting of the women of the United Presbyterian church last evening showed a gathering of intelligent, refined ladies, whom it was a pleasure to meet."

In the best planned trips as in well regulated households unexpected annoyances and irritating circumstances with attending ailments are bound to occur. But the delay of baggage with import papers, etc., was borne with such equanimity and extreme good nature that in no wise was the enjoyment of the meeting marred.

One thing which argues well for the future was the conspicuous absence of the word *lady*. It has been dragged in the dust by indiscriminate use and has lost much of its first meaning and should be discarded in missionary work.

The tasteful floral decorations, the appetizing meals, the abundant supply of stationary, etc. etc., and especially the kindness enjoyed at the homes of the people, all told of the untiring energy of the Executive committee.

The punctuality and regular attendance of the delegates at each session; the apparent desire to banish the term "eastern" and "western," but all one in the great work; the harmony and Christian courtesy that prevailed, were all very comforting.

Sixteen or seventeen young women have applied for positions as home missionaries. From the mountain heights of the churches must come the stream of effort that shall make the desert places to blossom as the rose.

Let what we have done stand on its own merits. What can we do next with hands or brains for our homes and for our church and for the world?

IMPORTANT NOTICE.

The late meeting in Omaha unanimously adopted the following: "Resolved, That the expense of publishing the minutes of this Convention be met by each congregational society contributing the sum of one dollar." This arrangement abolishes the five cents per member recommended last year, and is intended to be permanent. We must remind our constituents that this is the action of the General Society and that great anxiety will be felt by your committee until some assurance of help against risk or loss is received. If presbyterial treasurers will proceed at once to collect the specified sum from their respective societies and forward to the MAGAZINE Committee, the expense involved will be easily provided for. Prompt action will be necessary.

When our missionaries, Mrs. J. B. Lytle, Miss Emma Dean Anderson, from India, and Mrs. Finney, from Egypt, were introduced to the large audience, on the closing evening, we felt that "although the dialects of love are many the language is but one," and all were brought into closer touch and deeper sympathy by the greetings they bore, and the impressive words they spake.

PROGRAMME FOR JUNE.

Singing, Ps. CXV, C. M., 1-3.
Reading, Rom. I, 15-32; Acts XVII, 22-31.
Paper.—Pagan Greece and Rome.
Singing, Ps. CXVIII, L. M., 12, 13, 15.
Paper.—Modern Missions in Italy and Greece, or a sketch of the Waldensian Church.
Prayer for the missions and missionaries of these lands.

PART II.

Conference.—Our treasury.

PROGRAMME FOR JULY.

Singing, Ps. XLV, S. M., 16-18.
Reading, Rom. I, 1-14; Is. LI, 1.
Paper.—Teutonic and Scandinavian religion.
Singing, LXII, L. M., 5, 6.
Paper.—Pagan Britain and Missions.—Christian England and America the result.
Prayer for England and America, the leading Christian nations.

PART II.

Conference.—The work of our Women's Board. What has it done? How promote its greater efficiency?

NOTES.—To Dr. R. J. Miller, of the *Young Christian*, the MAGAZINE is indebted for the excellent article on Pagan Greece and Rome, and the accompanying illustrations.

As the minutes of the W. G. M. S. are to occupy the July number of MAGAZINE it becomes necessary to give here the programme and a brief study for the July meetings.

THE TEUTONIC AND SCANDINAVIAN RELIGION.

"Man is a religious being," and shows this characteristic whether belonging to the courageous, independent and freedom-loving races of the North or to the more luxurious, fully organized and beauty-loving peoples of the South. The Teutonic and Scandinavian branches of the great Indo Germanic race made their impression on northern Europe, as did the Grecian and Roman on southern Europe.

Fair-haired Teuton and Norseman were closely allied, and as the Norse or Scandinavian developed the most complete system of civilization and religion, we take it as the representative family of the great Teutonic race. In one sense we may say that it was a missionary race, for it discovered and settled barren and bleak Iceland in the ninth century and gave its most highly developed system of religion to it. The Scandinavian religion bears striking resemblance to that of Zoroaster, being dual in form; that is, having gods of both good and evil; also to those of Greece and Rome in its ideas of evolution in the creation.

There is a materialistic idea in these old religions, but in the Norse, unlike the evolution of the present day, there is the thought of a first creation and a distinct idea of God. In the sacred books of Iceland, called the Eddas (one in poetry the other in prose), is preserved their mythology and religious ideas. We quote from a conversation in James Freeman Clark's:

"TEN GREAT RELIGIONS," WHAT MAY BE STYLED THEIR CREED.

"Who is the first or eldest of the gods? In our language he is called the All Father, but in the old Asgard he had twelve names.

Where is this god, what is his power, and what hath he done to display his glory? He liveth from all ages, governeth all realms, and swayeth all things great and small. He hath formed heaven and earth and the air, and all things thereunto belonging, and what is more he hath made man and given him a soul, which shall live and never perish, though the body shall have mouldered away, or have been burnt to ashes. And all that are righteous shall dwell with him

in the place called Gimli or Vingolf; but the wicked shall go to Hel, thence to Niflihel, which is below in the ninth world.

In their ideas of creation chaos was followed by the creation of a man and woman, and Odin, the All Father, creator of gods and men, had Earth for his wife and Thor for his oldest son. This Thor (the god of thunder), is the one for whom our Thursday is named; and Tuesday, Wednesday and Friday are also named from their gods. In their religion bravery was the crowning virtue; and valiant heroes, after earths battles were over, ate and drank with Odin in the halls of Walpalla or the Norse heaven; but not from a skull, as has been incorrectly reported.

To the old Norsemen we are indebted for the highest ideas of women, whom they reverenced for modesty and force of character rather than romance; in short, for the characteristics spoken of by the pen of inspiration in the last chapter of proverbs; and for the best thoughts of marriage which have come down to us. Poets have sung of the old Norsemen, showing how "the bravest are the tenderest, the loving are the daring." They, in their bold sea faring life, discovered the northeastern shores of our country; and, 500 years before Columbus, gathered grapes and built houses on the southern side of Cape Cod."

Reports of Societies, Etc.

MONONGAHELA PRESBYTERIAL SOCIETY.

The tenth anniversary exercises in connection with the annual meeting of the Women's Missionary Society were opened Thursday evening, April 20th, in the Wylie Ave. church, Rev. Knox, pastor. Though the rain fell in torrents, many came, and the rain and storms without were soon forgotten in the pleasures within. The President, Mrs. Jean S. Sands, conducted devotional exercises, after which Miss E. D. Brown gave a short historical sketch of the society, showing its growth and how its work has been blessed. This was a fraternal service, one where brotherly love could be expressed, so we were addressed by Rev. M. G. Kyle, of Philadelphia, representing the Foreign Board. Letters of greeting were read from Dr. Dales, of the Foreign Board; Dr. Wallace, of the Board of Church Extension; Mr. Jos. D. McKee, of the Board of Ministerial Relief, and our Magazine Committee.

In the absence of Dr. Reed, who was to tell us the influence the Presbyterial Society has had upon the finances of the Presbytery, and who was also to represent the Home Board, Dr. McCrory presented statistics which show that the amount of money paid into the Women's Missionary Society has not decreased the amount paid to the regular Boards of the Church, as shown by the following:

Year ending.	*Quota.*	*Raised by Pres.*	*By W. M. S.*
Apr. 1883....	$10,079	$ 7,313.66	$..... .....
Apr. 1888....	13,024	11,997.94	1,770.53
Apr. 1892....	20,454	23,727.65	6,186.08

An address was made by Mrs. H. C. Campbell, in behalf of the Women's Board. She showed in her remarks that it is not a selfish ambition which moves the women of the church to take an active part in its affairs, but a desire to do their part in advancing the kingdom of God upon the earth.

The meeting adjourned to the lecture-room where a reception was given by the young women, who were most happy to entertain their friends, and an enjoyable social hour was spent over the cup of tea or coffee as was desired. The church was beautifully decorated with plants and cut flowers, and surely none but pleasant memories will follow the fraternal gathering of our tenth anniversary.

After the inclement weather of Thursday evening we were glad to find a clear sky on Friday morning, as a program had been arranged for an all-day meeting. Quite a large audience greeted the President at the opening exercises, but as the day wore on the audience increased until, when the children were seated in the afternoon, chairs had to be brought in and not a few of the older folks were kept standing. In point of numbers our meeting has certainly been a success. Not only in numbers but in every particular do we feel that we have received an inspiration from our tenth anniversary to go forward and do better work than we have ever attempted.

Two hundred and forty-three delegates answered to the roll. New societies have been organized during the year at Mt. Gilead, Hamilton Ave. Mission; in the First church a society of young women known as the Reid Society, and a band of King's Daughter's in the Fifth church. In 1884 we had nine Women's societies and one Band, with a membership of 328. To-day we have 47 Women's societies and 18 Junior societies; in all 65, with a membership of 2011. There are societies in every congregation in the Presbytery, except Noblestown, Mifflin and Chartiers, but we hope soon to be able to say that these too have organized societies. The report of the Secretary of Junior Work shows good work being done among the Bands or Junior societies, as they are now called, and expresses her willingness at all times to assist any in organizing or building up their society who may so desire. The agent for the MAGAZINE reports 683 Magazines taken in the Presbytery, but pleads for more earnestness on the part of congregational agents.

The printed report of the Treasurer tells us the following of the money received during the year. $953.00 has been devoted to Foreign missions; $811 to Home missions; $809.00 to Freedmen's missions; $702.84 to Parsonage and Church Extension; $77.00 Ministerial Relief; $155.24 to Orphans' Home; $28.28 to Memorial Hospital; $826.75 to Home for the Aged; $127.00 to Presbyterial Contingent fund; $6

to Contingent fund of Women's Board; $51.60 for printing minutes of W. G. M. S.; $329.59 to miscellaneous objects. Total, $7,001.37. The total amount raised during the ten years, not including the Thank-offerings, is $42,749.00, Thank-offerings, $10,907.00. Total, $53,656.00.

During the morning session many instructive questions were answered under the supervision of Mrs. A. R. Van Fossen. We adjourned at 12:30 to partake of the lunch we had carried with us, to which the ladies of the church added tea and coffee. They also provided for any who did not bring lunch.

At 1:30 P. M. the meeting was opened with devotional exercises conducted by Mrs. W. C. Hodge, after which the election of officers for the coming year took place, which resulted in the following: Pres., Mrs. R. A. Elliott; 1st Vice Pres., Mrs W. H. Knox; 2nd Vice Pres., Miss Mary Stevenson; 3rd Vice Pres., Mrs. S. W. Douthett; Rec. Sec'y, Miss Margaret J. Mitchell; Cor. Sec'y, Miss Jennie Turner; Treas., Miss E. D. Brown; Association Manager, Mrs. David Barclay. Mrs. E. M. Hill was appointed Secretary of the Junior Work and Miss Agnes Mitchell, Agent for the Magazine.

Much would we like to tell of each talk given and each paper read, which were without exception pronounced excellent, but owing to the length of the program we publish it without comment, only wishing that all who read could have heard instead.

The children, numbering about 300, came in singing, "All people that dwell on the Earth," led by one of their number carrying a banner. This hour was in charge of Mrs. E. M. Hill, who after reading the scripture lesson alternately with the children, offered a prayer and gave a short talk. Miss Jennie Musgrave gave a talk on "Light," illustrated by candles; followed by an address from the General Secretary of Junior Work, Mrs. T. J. Gillespie. Miss. Jean McClaren gave a talk on "Our Work," beautifully illustrated on the blackboard, which was followed by Mrs. H. C. Campbell talking to the children on the "Banner," telling them the good they could do by displaying it and living under its true colors. This banner, which was very beautiful indeed, being made of white silk trimmed with gold fringe and lettered with gold on the side with the words "Junior Missionary Society," and on the other, "Monongahela Presbytery," was presented to the Junior's by the Junior society of the Sixth church. This was followed by "Voices from the Mission Fields," which consisted of representatives from different societies dressed in the costume of his or her own country, who told us of the work done for their own people by the church. Thus India was represented by one from Ingram; Egypt by one from the First church, while the Indian mission was represented by the Third church. Shadyside sent us one of the Freedmen, and a number from Oakland told us of the Parsonage work. All these exercises were interspersed with singing led by a choir of the Juniors, whose leader was Miss Christine Miller.

The Young Women's Hour was opened with Miss Florence McComb presiding, who conducted devotional exercises. Then followed a paper, "The Young Woman in the Home," by Miss Bertha Wallace; "The Young Woman in the Church," by Mrs. J. B. Milliken; "The Young Woman in the Sabbath-School," by Miss Jennie Turner; solo, "Not a Sparrow Falleth," by Miss Christine Miller; "The Young Woman in the Missionary Society," by Miss Jennie Montgomery; "The Young Woman in the World," by Miss Agnes C. Johnston; recitation, "The Three Bidders," by Miss Mary McGrath; closing words to the young women, by Mrs. W. J. Reid.

We now spent a very pleasant social hour over our tea. To the ladies of the church we are indebted for many kindnesses, who did all in their power for the comfort of the strangers. During the day greetings were received from Mrs. N. Wylie Stevenson, representing Allegheny Presbyterial; Mrs. Harper, representing Beaver Valley, and Mrs. Stewart, of Westmoreland. Mrs. J. P. Hanna came also with words of cheer and good-will from our Methodist sisters. Mrs. A. H. Harsha, now of Junction City, Kansas, but formerly of Pittsburg, and our first president, sent a very kind letter; also Mrs. M. B. Meloy. To all of these greetings we say "Thank you," and may God bless you as he has blessed us; yea even more abundantly than we could think or yet hope for.

The evening session was opened with devotional exercises, conducted by Mrs. J. A. Douthett, after which Mrs. R. A. Elliott took charge of the Thank-offering service. After devotional exercises and while the choir sang one verse of No. 215, a group, consisting of representatives from several societies, which had been arranged beforehand, came up and deposited their offerings in a basket. Immediately following this Miss Tillie Brown gave a two-minute talk on "Spontaneous Giving." Mrs. Elliott now read the amounts deposited. The choir then sang a second verse, and the second group came up as the first, followed by a talk on "Liberal Giving," by Miss Anna Johnston. In this way all the offerings were made with the following talks: "The Widow's Mite," by Mrs. J. R. Lyons; "Christian Giving," by Miss Annette J. George; "What shall I render unto the Lord for all his benefits toward me," by Mrs. J. M. Wallace. Prayer was offered by Mrs. J. T. McCrory and the choir rendered the anthem—"The Lord is my Light and my Salvation."

The total amount of the Thank-offering is $4,826.66. Surely it is with grateful hearts we say, "Bless the Lord, O my soul, and forget not all His benefits."

The committee on resolutions submitted their report, which was adopted. Among others were those expressing sympathy with the friends of loved ones who have been taken from our midst during the year; one relating to the closing of the World's Fair on the Sabbath; and sincere thanks extended to the retiring officers, the ladies of the church and any who had helped in any way to make this meeting a success. Special mention should be made of the musical part of the program, which was under the care of Mrs. R. S. McCague, and whom we thank for the music which was pronounced excellent by all.

Many very earnest, fervent prayers were offered during all these services, and we cannot but feel that they have been and will be answered in the many blessings that are being showered upon us. Rev. Josiah Stevenson pronounced the benediction, and we adjourned to meet in the First church, Wilkinsburg, Thursday, October 5, 1893.

MARGARET J. MITCHELL.

The annual Thank-offering of the U. P. church of Beaver Falls, was held Thursday evening, April 6th. Mrs. Parkinson presided. After the devotional exercises, each member presented her box with a scripture selection in answer to roll-call. The collection amounted to $65.48.

PHEBE A. WRIGHT, Sec.

The third annual meeting of the Women's Presbyterial Missionary Society, of Chillicothe, Presbytery, was held at Peebles, Ohio on May 2, 1893, at 1:30 p. m. The attendance was good, and delegates from three societies were present. Interesting reports from local societies were read. The meeting was both interesting and profitable. At 7:30, the meeting was opened by devotional exercises, after which a lecture was given by Rev. J. K. Montgomery, of Sparta, Ill. Subject, "Help some body."

MRS. J. J. BLAIR, Sec.

THE STATISTICS OF THE UNITED PRESBYTERIAN CHURCH FOR 1892-3.

	1892.	1893.
Synods	10	10
Presbyteries	60	62
Ministers and Elders.		
Pastors and stated supplies	542	566
Without charge	254	238
Total ministers	796	804
Ministers deceased	10	13
Ministers received	15	6
Ministers dismissed	7	6
Suspended	...	1
Ministers ordained	24	32
Ministers installed	68	66
Ministers released	50	62
Licentiates	62	81
Licensures	31	50
Students of Theology	92	60
Ruling Elders	3,619	3,702
Congregations.		
Congregations with pastors and stated supplies	643	638
Congregations vacant	277	297
Total congregations	920	935
Pastoral charges	758	759
Congregations organized	20	22
Congregations received	4	1
Congregations dissolved	4	12
Mission stations	169	207
New stations during year	11	53
Houses of worship erected	20	23
Total cost of houses erect'd	$ 105,500	$ 134,735
Average cost	5,275	5,858
Congregations having no house	56	61
Parsonages	274	254
Parsonages erected during the year	19	16
Total cost of Parsonages	36,300	30,050
Average cost	1,910	1,878
Membership.		
Memb's rec'd on profession	6,975	7,174
Members " on certificate	5,955	5,912
Deaths	1,618	1,919
Removals	8,679	9,066
Total members	109,018	117,119
Adults baptized	1,661	1,518
Infants baptized	4,149	3,911
Sabbath Schools.		
Schools open the whole year	1,048	1,065
Schools open part of year	42	51
Total Schools	1,090	1,116
Officers and teachers	11,415	11,115
Number of scholars	98,859	96,908
Contributions	$ 76,058	$ 76,677
Missionary Societies.		
Congregational societies	836	861
Young People's Societies.		
Number of Societies	589	664
Members	23,994	28,097
Contributions.		
(Including contributions of Sabbath Schools and Missionary Societies.)		
For salaries of ministers	$ 543,400	$ 563,020
For congregat'nal purposes	401,690	437,550
For the Boards	267,023	290,826
For general purposes	74,175	108,694
Total	1,286,288	1,400,090
Average per member	13.38	14.07
Average salary of pastors	1,025	1,033
Legacies to the Board	$ 163,982	$ .....

A. G. WALLACE, Second Clerk.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Blair, Nebraska.]

QUES.—"Should not more attention be given to city mission work, both by congregations and the church in general."

We answer, yes.

The policy of all the churches in the past seems to have been to spread out and cover as much ground as possible. The result is that in the small towns you find a dozen or more weak, dependent churches, when half the number could do all the work and be self-supporting, while thousands on thousands of those who crowd into the large cities, are not reached by the gospel. The reaction has set in; workers are being concentrated in the large cities, and each succeeding year we see more thought, more labor, and more money spent for the evangelization of the poorer classes in the cities.

If the fact that, "the poor have the gospel preached unto them," was a proof to John that Jesus was the Christ, will it not also be a proof to the world that Christians of to-day are *Christ-like*.

One of the blessed results of the work done by the Evangelist (Rev. B. Fay Mills) is the establishment, in some of the large cities, of Rescue and Industrial Homes, into which are gathered those without work, the poor and the outcast. They are given work, board and lodging, and every night in the week have the gospel preached unto them. Many have been converted and are leading useful Christian lives. As individuals and churches let us pray and labor for the evangelization of our cities.

SUGGESTIONS.

I have just read "John G. Paton, missionary to the New Hebrides." It is an autobiography, published by Fleming H. Revell Co., 148 and 150, Madison street, Chicago, in two vols.; price, $2.00.

We can hardly realize that, through the instrumentality of one man and woman, God can, in a few short years, take the wild, savage, unclothed cannibals and transform them into mild, humble, loving Christians. It is a book that strengthens our faith, stirs up our zeal and kindles our enthusiasm in the great work of missions.

Dr. Paton has recently visited Washington to endeavor to induce our government to help in suppressing the traffic in fire-arms, intoxicating liquors and opium in the New Hebrides and other Pacific islands.

WOMEN'S UNITED PRESBYTERIAN ASSOCIATION.

The regular meeting of the Women's United Presbyterian Association was held in the First church, Allegheny, on Friday, April 28, at 2.30 P. M. The President, Mrs. H. C. Campbell, conducted the devotional exercises; prayer by Mrs. M. M. Patterson, of Wilkinsburg. After reading the minutes of last meeting, and attending to some unfinished business, the report of the Secretary of the association was called for, but the Directors not having met during the month there was no report. Then came the report of Secretary of Memorial Hospital, Mrs. Jean Sands. Seven children had been under treatment during the month; two slight surgical operations performed, and the patients doing well.

Some months ago the subject of enlarging the Memorial Hospital, so as to include a department for women, came before the association for consideration. While the proposed work seemed to be far in the future, it was thought best to appoint a committee to consult an architect as to the probable cost of such a building. This committee reported plans prepared and the cost estimated at a little over $10,000.

The association has always made it a rule to see one institution free of debt before commencing another; yet all entertain such strong hopes that it will only be a short time before our "Home for the Aged" will be paid for, that it was not so foolish in us to anticipate a little and prepare for the enlargement of the Hospital work. A lengthy discussion followed, not on the feasibility of enlarging our work, but upon the question of *where* to locate such a building. Many members of both the Orphans' Home and Hospital Boards feel that it would be very unwise to put any more buildings on the grounds in the rear of our Orphans' Home, for the reason that it would so greatly interfere with our children's playground, compelling them to seek the street for recreation.

The proposed addition to the Hospital being intended largely for women, many felt that when serious cases were under treatment the noise of the children would greatly disturb the patients, and our children would constantly be restricted in their plays, which, to the minds of mothers, did seem a cruel infringement of *their rights;* and the enforced quiet would make the Home a gloomy one. In view of this it was suggested that ground be purchased where there would be sufficient space on which to erect a suitable building, and our present Hospital building be utilized as an annex to the Home, to be used when we were crowded. No action was taken, and the matter was laid over for further consideration at our next meeting, May 26th, to be held in the First church, Wilkinsburg.

The Orphans' Home Secretary reported 53 children in the Home and six others expected shortly, having been received at our last Board meeting. All were busy with spring cleaning and making much needed repairs. Miss E. D. Brown, secretary of Home for the Aged, reported that one of their dear aged ones had passed from earth to her heavenly home during the month. Appropriate services were held at the Home and her body was quietly laid to rest in the Orphans' Home lot in the Uniondale Cemetery to remain there till the Board of the Home for the Aged could procure one.

Other applications were before the Receiving Committee for admission, which they were investigating.

Adjourned to meet in the First church, Wilkinsburg, May 26, 1893, when we hope to have a full attendance.

M. F. REED, Cor. Sec.

ALLEGHENY PRESBYTERIAL.

At our annual meeting, April 13, in the 7th church, Allegheny, 120 officers and delegates were present. Receipts for the past six months were reported $3,089,39; disbursements $2,709,15. 142 new subscribers to the Women's Magazine are a pledge of increased interest in missions, and work for them.

Some changes were made in the by-laws, chief among them, one admitting to the executive committee leaders of auxiliary junior missionary societies, the presbyterial secretary of junior work, and the presbyterial agent of the Women's MAGAZINE.

The "School of Methods" was worthy of its name. Postals had been sent out, asking for questions, which were assigned in advance. Thoughtful, well digested answers were thus secured, while impromptu replies were also sought and given.

We were favored by the presence of two of our missionaries, Mrs. Stewart and Mrs. Finney, and by a talk from Mrs. Stewart on "Hindrances to Native Helpers."

An invitation from our sister Presbyterial, Monongahela, to attend her tenth anniversary exercises, April 20 and 21, was heartily accepted.

The honor of bearing our greetings was fittingly bestowed upon our retiring president, Mrs. N. Wylie Stevenson.

A congratulatory telegram was sent to Miss Elizabeth Johnston, who for three years has so faithfully labored as this Presbyterial's missionary in South Omaha, and whose wedding-day, by a happy concidence, fell upon the day of our meeting.

The Thank-offering services of the evening were rounded out by inspiring papers on "Thank-offering as an outcome of women's work," by Mrs. W. J Robinson, and "Influences of the Thank-offering upon the Church and Family", by Mrs. Carrie Martin. The offering amounted to $4,272,76, and has since been somewhat increased. Our president-elect, Mrs. G. W. MacDonald, was intrusted with its presentation at Omaha.

JENNIE B. WALLACE, Rec. Sec.

The Women's Missionary Association of the New York Presbytery, held their annual meeting in First Church, Brooklyn, Rev. J. H. Andrew, pastor, on afternoon and evening of April 13. The church was tastefully decorated with palms and flowers. The president, Mrs. J. A. Shaw, conducted the devotional exercises. There were about 80 delegates and visitors present, who were welcomed by Miss Margaret Andrew.

Reports from local societies showed increased interest and activity in the work undertaken.

Miss Greer, a missionary from Northern China, spoke of her work in that country, and the great need of more missionaries.

The following officers were elected for the coming year: Pres., Mrs. T. C. McKelvey; 1st Vice Pres., Mrs. J. A. Edmiston; 2nd Vice Pres., Mrs. J. H. Armstrong; Rec. Sec., Mrs. W. J. Warwick, Cor. Sec., Mrs. J. G. Leifried; Treas., Mrs. J. A. Shaw. Miss S. C. Patterson was appointed Presbyterial Secretary for junior work. After singing all adjourned to the basement and enjoyed the hospitality of the ladies of the First church.

The devotional exercises of the evening session were conducted by Miss Hutchison. Able addresses were delivered by Rev W. S. Owens, D. D., Secretary of Board of Home Missions, and Rev. John A. Wilson, D. D., of Wooster, Ohio. The Thank-offering, to which all had looked forward with special interest, amounted to $478.27. After adopting the following resolutions, the meeting adjourned to meet in Summit Ave. church, Jersey City.

WHEREAS, In the event of the death of Miss Fraser we have lost a most valuable friend and energetic Christian worker, and one whom we had hoped would be with us for many years,

Resolved, That we recognize this affliction as coming from a Father's hand; and although we deeply realize our loss, yet we know that for her to depart was to be with Christ.

Resolved, That we extend to the family our sincere sympathy, praying for them that they may be comforted with the consolations which Christ alone can give.

Resolved, That a copy of these resolutions be sent to the family and recorded in the minutes.

Resolved, That we extend a vote of thanks to Miss Greer for her instructive address, also to Dr. Owens and Dr. Wilson for their presence and words of inspiration and cheer.

Resolved, That we express our thanks to the society of the First Brooklyn church for their generous hospitality.

Cor. Sec.

Tuesday, April 11th, 1893, the W.M. S. of Colorado Presbytery met in the United Presbyterian Church, of Denver. Mrs. J. L. Hervey, our first Vice President, presided. Seventeen delegates were enrolled. The reports were good, showing an increase in the work in all the congregations during the year. The following officers were elected: President, Mrs. J. L. Hervey, of Pueblo; First

Vice President, Mrs. K. M. Brown, Greeley; Second Vice President and Treasurer, Mrs. T. Howard-Smith, of Denver; Recording Secretary, Mrs. H. H. Bell, of Colorado Springs; and Corresponding Secretary, Mrs. J. A. Ferguson, Loveland. The following delegates were elected to the Women's General Missionary Society: Mrs. T. Howard-Smith, Denver; Mrs. J. A. Ferguson, Loveland; Mrs. Rush Patton, Greeley.

In the evening a number of most excellent papers were read. The President gave us one on "The Reflex Influence of Missions"; Mrs. C. T. Work, of Greeley, on "How to make Ourselves, our Homes and our local Societies more Efficient in Missionary Work"; Mrs. D. V. Whetzel, Pueblo, on "Home Missions"; Mrs. J. A. Ferguson, of Loveland, on "Egypt." A declamation was given by Nannie Wallace, of the Greeley Mission Band, subject, "Only a Penny." Mrs. McKinnie, of Colorado Springs, read a spicy, entertaining description of "Pioneer Life in Mission Fields." All these papers were interesting, profitable and practical.

The committee on resolutions offered the following:

"The committee on resolutions would express for the Women's Presbyterial of Colorado a tribute of love and respect to the memory of Mrs. E. J. Sloan, of Denver, our Recording Secretary elect, who fell asleep in Jesus, November 22, 1892.

"Servant of God, well done,
Rest from thy loved employ;
The battle o'er, the victory won,
Enter thy Master's joy."

We would also express our thankfulness to our Heavenly Father for His abiding presence and aid throughout the year, and the steady growth of the work among the local societies."

The convention heartily thanked the good people of Denver for their kindness and hospitality. After having accepted the invitation from Greeley Society to meet with them in April, 1894, we adjourned. ELLA MCCREERY, SECRETARY.

The sixth annual meeting of the Women's Missionary Association, of Los Angeles presbytery, was held at Wildomar, March 15 and 16. The first evening was devoted to an illustrated lecture on India by Miss Emma Dean Anderson, our faithful missionary who is doing so much to arouse renewed interest in mission work.

Thursday A. M.—The first session was opened with devotional exercises led by Mrs. Jamieson, of Wildomar. Delegates from Los Angeles, Santa Ana and Wildomar responded to roll call. After the appointing of committees and other business had been attended to, the Union Home for Chinese Women, in Los Angeles, was presented by Miss Boone.

P. M.—The society met after a dinner that bore emphatic witness to the loving hospitality of the Wildomar people, and a pleasant drive through the lovely flower-laden valley. The devotional exercises were led by Miss Emma D. Anderson. Mrs. Wallace, of Los Angeles, gave a Bible reading—"Bible answers to Missionary Questions." A paper on "Practical Christianity," by Mrs. Webster, of Santa Ana, was read by Mrs. Ida Finley. Mrs. Hawk, of Los Angeles, also read a paper; subject, "The Day of small Things."

The old officers were re-elected: Pres., Mrs. H. W. Crabbe; First Vice-Pres., Mrs. Jas. Kelso; Sec. Vice-Pres., Mrs. R. McFadden; Treas., Mrs. Lowry; Rec. Sec., Miss A. Boone. Miss Julia Jamieson was elected Cor. Sec., Mrs. Wallace the former Secretary, being about to leave us for her Eastern home. Mrs. H. W. Crabbe and Mrs. Webster were appointed delegates to the Convention of the Women's General Missionary Society; Mrs. Wallace and Mrs. Hawk, alternates. Mrs. Crabbe gave the word "Obedience" to the Society for the "watch word" for the coming year, and read a beautiful paper on this subject. Mrs. Finley invited the Society to meet at Santa Ana next spring. The invitation was accepted. After prayer by Rev. Mr. Jamieson, the Society adjourned.

7.30.—The young people took charge of the meeting the first hour, Miss Nettie Jamieson, leading. Rev. Mr. Jamieson lead in prayer. An anthem was beautifully rendered by a quartette, and a responsive Bible reading given. Greetings were given from the Y. P. S. C. E., of the 1st church Los Angeles. Mr. Ed. Ryum read a good paper; subject, "Whose we are, and whom we serve." The Cheerful Workers of Los Angeles contributed a budget of missionary news, which was read by Miss Otta Finley, of Wildomar. The President then took the chair and the Treasurer's report was read and accepted. The committee on resolutions presented the following:

Resolved, That we return thanks to our Heavenly Father for bringing to us, at this time, our dear Miss Anderson, and permitting us to see, face to face, one whom we have so long known and loved; that we extend to her our sincere gratitude for her visit and labor among us.

Resolved, That we extend thanks to the Wildomar people for their kind hospitality to us during our sojourn among them, and that we pray God's richest blessings to continually abide with them.

Resolved, That we render thanks to our President for her efficient services for another year.

After a short consecration service the society adjourned to meet in Santa Ana, March, '94. Miss Anderson then gave a lecture on India, preceded by an exhibition of the native dress.

The young people of Wildomar contributed much to the enjoyment of the evening by the music rendered, instrumental and vocal.

SECRETARY.

TO THE EDITORS OF WOMEN'S MISSIONARY MAGAZINE:

DEAR EDITORS:

We, as members of the San Francisco Presbyterial Missionary Society, decided at our last meeting that it would bring us nearer to our eastern sisters if we should see some mention of our own work, along with theirs, in the MAGAZINE.

There are eight societies in the San Francisco Presbytery. At the recent meeting of the Presbytery in San Jose, the women set apart a day, April 12, for their meeting. Every society in the presbytery was represented except Fowler. The absence of the delegate from this place was not due to lack of interest in the work, but to the great distance from the place of meeting.

Our first session was held in the parlors of the Y. M. C. A. building, at 10 a. m. The time of this session was mainly given to prayer and conference. The meeting was full of interest and very profitable. In this it was an earnest of the sessions which were to follow.

The officers for the coming year were chosen: Mrs. Lynn, of Fowler, was chosen as President, and also as our delegate to the General Society. This is the first time, I believe, that it has been possible for our society to have a delegate to the general meeting. We shall feel several leagues nearer to you all from the fact that one of our number is among you. It cannot but be that more earnest prayers will go up in behalf of the convention at Omaha.

The afternoon session began at 1:45 p. m. At this time we were favored by a lecture from Miss Emma D. Anderson. What a help she has been to us! Our interest in India mission, and in every mission, shall always be greater because of her visit among us. After her lecture she asked for a season of prayer for her and for her work. Many sincere prayers were offered, and when the good-byes were said, and she had started to the northern presbyteries, we felt as if a shadow had fallen

upon us leaving us less happy than we were before.

However there was work before us, and we turned our attention to that. The Thank-offering service came next. When the several amounts were added we found them to be something more than $231. We felt encouraged at that, but Mr. Scoble, of the First church, San Francisco, did not feel that we had *abounded* in our giving, and kindly made the amount $250.

Reports from the societies showed that there was cause for encouragement in the work although many things are not as we would have them; and not as we hope they may be by the time we meet again.

The evening meeting was equal in interest to those which preceded it. Throughout the whole time it was felt that the Spirit was present, and we hope that the inspiration which the delegates received may be a blessing to the societies they represent.

We were royally entertained. Brother Logan and his good wife, together with their people, know how to be hospitable. The meals were taken in the church at noon and in the evening of both days, and gave opportunity for fellowship, which we could not have had otherwise.

With interest in the success of the MAGAZINE, I am,

Yours Sincerely,

KATE STEWART, Sec. Pro. Tem.

817 Guerrero St., San Francisco, Cal.

April 24, 1893.

The Women's Missionary Society of Kearney, Neb., appointed the 31st of March as the time for the ingathering. All friends of the society and church were invited, and the following program carried out: Singing No. 30; Prayer by Dr. W. R. Adair; talk by Rev. Pervus. He left an impression on our minds that we cannot soon forget, concerning our missionary work, the good our Thank-offering would do, and the spirit in which we contributed. After singing No's. 140 and 86 and responsive reading, Psalm 103, Secretary read a paper: "Reasons for Thanksgiving."

The boxes were opened and the free will offering was $40.00. The remainder of the evening was spent in partaking of a dainty lunch and enjoying a social hour. The quilt we had made was sold for $2.25. Our Thank-offering was much more than we had expected, and we are much encouraged and trust our meetings will be better attended the coming year than they have been in the past. Our society numbers fourteen.

By order of Society.

The Women's Missionary Society of Beaver Valley Presbytery met in the United Presbyterian church of Beaver, April 13th., President Miss Mary C. Harper in the chair. Devotional exercises and Bible reading conducted by Mrs. I. C. Wendt. Thirty-five delegates were present. The following officers were elected for the next year: President, Miss Mary C. Harper; 1st Vice President, Mrs. Rev. Dice; 2nd Vice President, Mrs. Rev. Telford; Recording Secretary, Mrs. R. J. Blevins; Corresponding Secretary, Miss Rebecca Brown; Treasurer, Mrs. W. N. Aiken; Magazine Agent, Mrs. Rev. Telford; Presbyterial Manager of Orphans' Home, Mrs. J. F. Mitchell.

1:30 P. M., Devotional exercises conducted by Mrs. Rev. Sturgeon. Address of welcome by Mrs. Rev. Harper; response by Mrs. Dice. Reports from societies show an increase of interest in the cause of missions. Miss Lula Purdy, of Beaver, gave a recitation; paper by Mrs. J. N. Martin, of the Second church, Newcastle; subject, "Our Opportunities." It was asked, by persons present, that this paper be published in the form of a tract, which was agreed to. The Junior work was taken up, Mrs. T. J. Gillespie giving an outline of that department of work. Miss Mary McCall, of New Brighton, was then elected Presbyterial superintendent of that work. Miss Rebecca Brown read a letter from our missionary in India, Miss Josephine L. White.

7:30 P. M., Miss Emma Mahard, of the First church, Newcastle, conducted a praise service, a number taking part and asking God's blessing on the Thank-offering about to be presented, which amounted to $1,078.00, an increase over last year of $843.00. Mrs. H. C. Campbell, of Allegheny, gave a very able address on the organized work of the General Missionary Society of the United Presbyterian church, telling what it has accomplished in the past nine years.

After extending a vote of thanks to the good people of Beaver, society adjourned to meet at Bethel in September.

MRS. R. J. BLEVINS, Sec'y.

Report of Women's Missionary Association of Butler Presbytery.

The 14th annual convention of the Women's Missionary Association of Butler Presbytery met at Grove City, May 2, 1893, at 2:30 p. m. Opened with devotional exercises led by the president. Thirteen societies responded at delegates roll-call. The Treasurer was instructed to write to Miss Sloan, general treasurer and ask her to appropriate enough from our contributions to foreign missions to pay the sum pledged for Miss Park's salary.

A committee, consisting of Miss Boyd and Mrs. Clark, was appointed to write to delinquent societies and urge them to send all money through our treasurer and all reports through legitimate channels.

Address of welcome from the U. P. sisters of Grove City, by Mrs. C. B. Stewart; from the Presbyterian sisters by Mrs. Dr. McConkie. From M. E. sisters words of greeting were read by secretary. Reply from the delegates. Miss Boyd, Mrs. McClintock, and Mrs. McElree spoke. Afterwards a real treat in a recitation from Master George Seth, of North Liberty; subject "A plea for us boys." Thank-offering service conducted by Mrs. S. M. McKee, of Butler. The offering amounted to $504.56.

The following committees were appointed: On resolutions, courtesy, place of meeting, telegrams and nominations. A social hour was enjoyed. Repeated the Lord's Prayer and adjourned to meet in M. E. church, 7:30 p. m.

Evening Session. Devotions conducted by Mrs. Dr. Kerr. Prayer by Dr. Merchant, pastor of M. E. church. Report of last year's general convention by the delegate, Miss Mary Boyd, Freeport. The remaining part of the evening was taken up with a lecture on "The Tabernacle", by Rev. Walker, of Pittsburg. It was interesting and instructive.

Wednesday Morning Session. Led in devotion by Mrs. Breaden, West Sunbury. Sentence prayers by delegates and closed with prayer by Dr. Kerr. Paper from Butler by Mrs. Bole; subject, "An Obstacle to Mission Work." The paper was well prepared and the great obstacle brought out in it was the curse of the liquor traffic. Report of manager of Women's Association, Mrs. Emma Wilson, Fairview; report accepted. Report of West Sunbury Mission Band read by secretary. Miss Boyd's report was accepted. A letter from Miss Parks, of India, was read by the secretary, and Mrs. Martin, cor. sec., instructed to answer it. The unsettled question of Miss Parks' salary was discussed. The societies repledged themselves and instructed the treasurer to supplement enough from the foreign contributions to pay any deficiency. It was decided that executive committee of Presbyterial attend to organizing societies in new fields. Committee on place of meeting reported in favor of Butler. Committee on resolutions reported a series of resolutions which were adopted. Mrs. McClintock, of Harmony, elected

delegate to general missionary convention to take the place of those elected last year.

The election of officers resulted as follows: Pres. Mrs. J. H. Breaden, West Sunbury; 1st Vice Pres. Mrs. Lizzie R. Smith, Harmony; 2nd Vice Pres., Mrs. C. F. Bole, Butler; Cor. Sec., Miss Mary Boyd, Freeport; Rec. Sec., Mrs. Sam'l Dodds, Grove City; Treas., Mrs. S. M. McKee, Butler; Manager of Women's Association, Miss Retta McCain. Freeport delegates to General Convention next year: principal, Mrs. Maud Thompson, Clintonville; 1st alternate, Mrs. Dr. J. C. McKee, State Lick; 2nd alternate, Miss Annie Courtney, North Liberty.

The president-elect resigned in favor of Mrs. Dr. Martin, of Grove City. Resignation accepted and Mrs. Martin declared president for the ensuing year. Minutes of the different sessions read and adopted. After singing, convention adjourned and was dismissed with benediction by Rev. Dickie.

MRS. S. J. M. GILFILLAN, Pres.,
MRS. SADIE LESLIE, Sec.

The W. M. S. of Oregon Presbytery met at Tacoma, Washington, Wednesday, April 5, with Mrs. Kirkpatrick, the President, in the chair. The exercises throughout the meeting were of great interest to the members of the society. Matters of public interest entered into the reports of the Treasurer and Secretary. The Treasurer's report showed that $171 had been sent through her to the W. M. Board. The Secretary reported funds aggregating $335 raised by all societies during the past year. The Thank-offering service was conducted by Mrs. D. Dalgleish, of Portland. The total contributions by the societies amounted to $216. The members felt pleased with this offering by a mission presbytery. The recommendations for the following year's work include one, that mite boxes be used again as last year. The papers read were interesting and profitable. Delegates to the General Missionary Society are: Mrs. E. F. Sox and Mrs. S. E. Young, of Albany. Officers for the coming year are: Mrs. H. F. Wallace, Pres; Mrs. Jordon, Vice Pres; Mrs. S. E. Young, Treas; Mrs. T. J. Wilson, Cor. Sec; Mrs. Gaston, Rec. Sec. The entertainment by the Tacoma people was highly appreciated.

MRS. G. E. HAWES, Rec. Sec.

ZENANA MISSIONARY ASSOCIATION OF SIALKOT PRESBYTERY.

Our fourth meeting began in Zafarwal on Mar. 15th. The delegates, with the members of Presbytery, began coming in several days before. The friends from Pasrur, with their camp, came in across the fields on Friday evening. The experiences they related of days and days of rain, soaked tents, flooded rivers, and quicksands in which they sometimes stuck, would have been enough to dampen the enthusiasm of any people less filled with love of missionary work. Then the Gurdaspur missionaries came in late one night, all covered with mud. When we heard of the terrible journey they had over our country roads we felt they deserved to have a good meeting to compensate them for the trials by the way. Part of the Sialkot people came with a camp; others came in *yekkas*, hired for the occasion. At last all had arrived, and on Wednesday morning at ten o'clock we met in a tent where all the meetings were held. That day 37 native sisters were present with us. Fifteen of this number walked in from the surrounding villages, some a distance of twelve miles, and all returned in the evening to their homes. Twenty-four miles of a walk to attend the Presbyterial! This is what some of our women can do. How earnestly they listened to and took part in the conferences of that day. Mrs. Cummings read a paper on "What the Bible has done for me, and what it will do for others." As she told of comfort obtained from God's word in hours of deep sorrow, a sympathetic chord was struck in the hearts of some of our humble sisters. With tears of joy they told how God had sustained and kept them during the terrible seige of cholera last fall. One said, "We used to meet three or four times daily for prayer and reading of the word. Another said, "My mother was saved by prayer."

"What shall we do for India's Little Ones?" was the subject of Mrs. Holliday's paper. The women were all greatly interested in this. After a season of singing and prayer, they were given permission to leave, as some had a long journey home. This was the first time these women had ever attended such a meeting. At dinner that evening a lady missionary said to one of the native ministers, "Nasarali, we had such a pleasant meeting to-day. No unkind words were spoken. All was done in love." Smiling, he said, "You are women." "Do you mean to say, Nasarali, that women are better than men?" one of the gentlemen asked. "My meaning is this," Nasarali explained, "Heathen women are worse than heathen men, but Christian women are better than Christian men." What a beautiful testimony to what Christ is doing for our sisters in India.

Sisters at home, will you not labor and pray more earnestly for the thousands of yet unsaved women.

Our Thank-offering amounted to 210 rupees ($70.) One-half of this will be sent to the Sabathu Leper Asylum, an institution under the care of Dr. Carleton. The other half will be added to the Thank-offering fund in America. The "tenth money" from the local societies is to be used in starting a girls' school at Zafarwal city.

Our meeting adjourned on Friday, the 17th. It was intensely interesting throughout. We feel encouraged to go forward, expecting greater blessings the coming year.

MARY J. CAMPBELL, Cor. Sec.

The Women's Missionary Society of St. Clair U. P. church record with sorrow this tribute to the memory of Mrs. Emma Espy McKnight:

We know that the Heavenly Father called her home.

May we bow in humble submission to His will and hear His voice saying to us, "Be ye also ready."

Mrs. McKnight was a cheerful, unassuming Christian, one who will be missed in the church and in the home.

We extend our sympathy to her loved ones, now bereft of a devoted wife and loving mother, and commend them to the Saviour who wept with the sorrowing ones at Bethany.

MARGARET MCCORMICK,
S. I. MCCULLY,
LIZZIE M. KENNEDY,
} Committee

Action of the Women's Missionary Society of the United Presbyterian congregation of Cherry Fork, O., on the death of Mrs. Esther Alexander, aged 77.

WHEREAS, Our Father in his infinite wisdom has called home our oldest member:

Resolved, We bow submissively to Him who doeth all things for our good, and recognize in her death a call to greater earnestness in the Master's cause.

Resolved, We learn a lesson from her cheerful disposition through her trials and long afflictions and her Christian charity.

Resolved, We extend to the sons, daughter and grandchildren, to whom she was so true a mother, our heartfelt sympathy, and commend them to the Saviour whom she loved.

MISS EMMA BALDRIDGE,
MRS. SADIE KIRKPATRICK,
MISS MAUD MAXWELL.

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